DOES MUSCLE MAKE ATHLETES SLOW? INSIDE.

Sandow's Illustrated Weekly Magazine

VOL. XV (New Series)
No. 124.

November 16. 1905.

2D.

A SANDOW GIRL.

IS EXERCISE NECESSARY ?

By Eugen Sandow.

THE POWER OF FEMALE BEAUTY.

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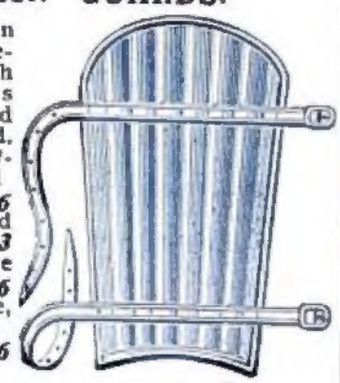

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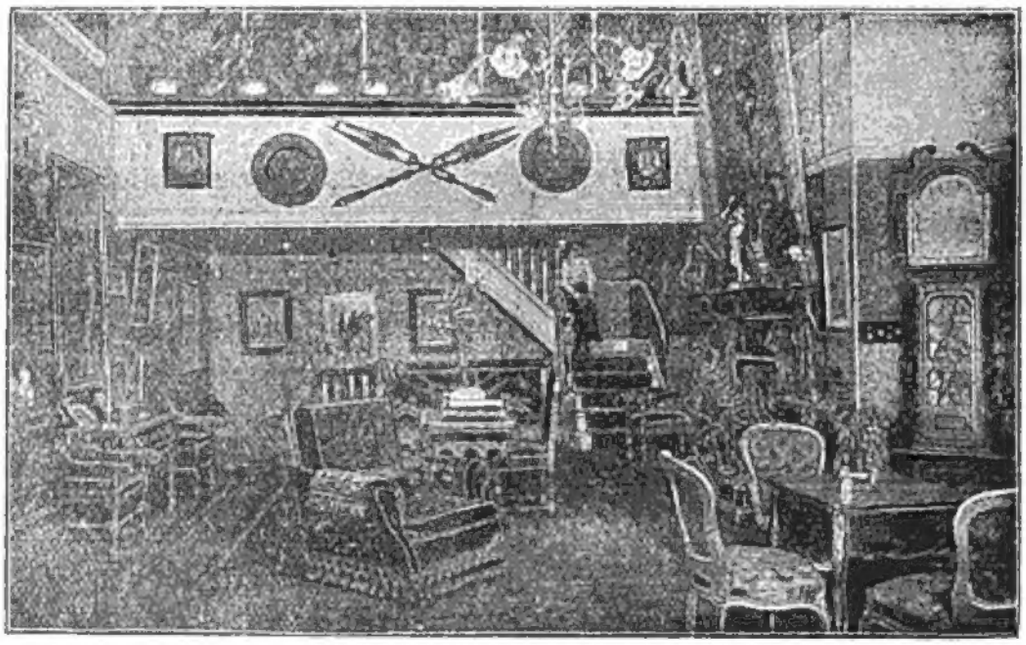

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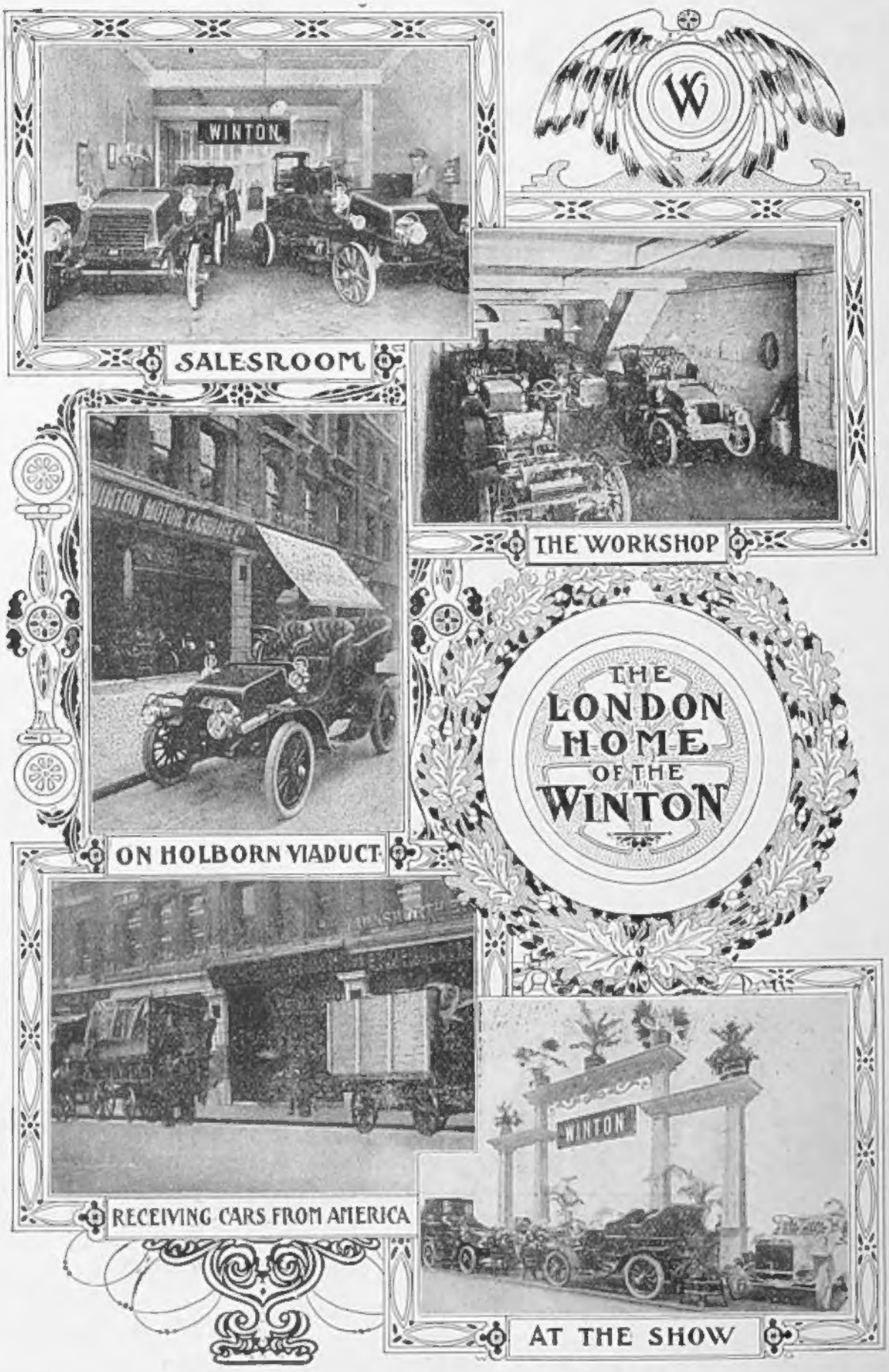

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SANDOW'S MAGAZINE

— OF —

PHYSICAL CULTURE & BRITISH SPORT.

Edited by EUGEN SANDOW. Assisted by FRANK PINK.

VOL. XV. (Established 1898.) NOVEMBER 16TH, 1905. No. 124.

NOTICES.

ADDRESS.—131, Temple Chambers, Temple Avenue, London, E.C.

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EDITORIAL.—I am always pleased to receive Contributions, Literary and Pictorial, for consideration. Where payment is desired, the Contribution should be accompanied by note of amount required. Prompt consideration will be given and an early reply forwarded.

NOTES FROM MY NOTE-BOOK.

BY THE EDITOR.

I have succeeded in arranging for a series of articles by a writer whose work will, I believe, prove most acceptable to my readers. Mr. J. St. A. Jewell possesses a most virile style quite in keeping with his own vigorous personality. He is the author of a most interesting sea book, entitled "The Loss of the Malpasia, and Other Sea Stories," etc. He is an adept at getting interesting facts from the people he interviews—or, as he once put it, "the prominent people he pursues." I have given him *carte blanche* to pursue anybody who is somebody with something interesting to tell. He will keep a sharp look-out for original turns at the variety theatres; he will corner men who are doing things; and will do other desperate deeds for the information and entertainment of my readers.

o——o

Elsewhere in this issue I have dealt with the statement of Mr. W. M. Vardon, the well-known gymnastic instructor, that physical culture and the development of all-round muscle makes an athlete slow. This is an assertion that has so often been made that I have thought it necessary to go fully into the matter, and I should advise every athlete to read my reply to Mr. Vardon very carefully. As I daresay most of my readers know, McLean is one of the fastest peds. that ever donned shoes, and his testimony alone, to say nothing of the lessons taught by our speedy New Zealand visitors, is surely sufficient to pulverize the theory that muscle-building entails loss of pace.

o——o

I should also like my readers to study my reply in next issue to the curious theory advanced by Mr. Eustace Miles in the columns of the *Daily Mail*, with regard to abstention from exercise. I have explained, in what I think is a lucid manner, my own theory of physical culture, and I have endeavoured to prove that only in the highest condition of physical development, or when a man has trained too fine, can regular exercise be advantageously dispensed with.

o——o

I always admire the practical man, and Mr. T. L. DeVitt, of the firm of Messrs. Devitt & Moore, is evidently one of that ilk. While the army of Jeremiahs are lamenting the decadence of

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the British sailor and British seamanship, the man of action to whom I have referred has hit upon an admirable method of dealing with the situation. He has offered to take 100 boys of the training-ship *Warspite* for a course of practical training on board his ship, the *Illawara,* when that vessel sails for Australia early in the coming year. His offer has been accepted, and the boys will be drafted from the *Warspite* after preliminary training, and not be received direct from the shore.

o——o

This, I think, is a most admirable idea, unique in the annals of the mercantile training-ship world, and should help the boys of the *Warspite* to develop into fine, robust young men of the type we find in the British Navy. The preliminary training will prevent them from over-straining themselves, as boys direct from school would be almost certain to do. I hope to see a few more men of the type of Mr. Devitt come to the front with similar offers.

o——o

That gallant warrior, Sir Carne Rasch, M.P., I see, has been declaring that when our volunteers are "called on some day to go abroad, and a grateful country will give them dog-biscuits to eat, it will be better that they should have teeth to eat them with." In this way he defends the War Office order for the medical inspection of volunteers. But the unfortunate volunteer may well be excused for inquiring, "Is thy servant a dog that he should do this thing?"

o——o

My recent article in the *Daily Mail,* on the subject of indiscriminate medicine-taking, has caused quite a pother in medico-chemical circles. I only wish those who express their indignation at my fulminations against medicine and drugs could see some of the letters which are constantly reaching me from victims of this habit of flying to medicine on the slightest provocation. Some of these letters are most pathetic, but I am glad to say that thousands of people who have placed themselves in my hands have been restored to vigorous health once more by the employment of my system of curative physical culture. I hope to return to this subject in next Tuesday's *Daily Mail.*

o——o

The physical culture movement has, I am glad to notice, a good many enthusiastic supporters in Wood Green. A society has just been formed there with the object of "helping its members to attain the utmost degree of physical vigour and fitness." It is to be called The Wood Green Health and Physical Culture Society, and if any of my readers living in that neighbourhood think of joining, the honorary secretary, Mr. H. J. Whiting, junr., 10, Commerce Road, Wood Green, N., will be pleased to send full particulars. Both sexes are eligible for membership. There are, no doubt, many people in that district who go in for physical exercise in a desultory sort of way. The value of such a society is that it inspires enthusiasm and a healthy spirit of rivalry among its members, whereas an individual working entirely on his own is apt to find practice grow monotonous, and so to gradually lose interest. Each member of the Wood Green Society has to promise to devote an adequate portion of time every day to the careful cultivation of his or her physical well-being.

o——o

By the way, I shall be glad to hear from the secretaries of other schools, clubs, and societies as to their prospects for the winter session.

o——o

I have often noticed how we are gradually drifting into the habit of living entirely without exercise. What with motor-cars, tubes, motor omnibuses and cabs, elevators, and all the other contrivances to avoid exercise, is it to be wondered at that illness is on the increase, and that the cry of physical degeneration is heard in the land?

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THE [illegible]EDATOR
In [illegible]ans fe[illegible]s plast[illegible]n

Why the New Zealanders Win.

The Popularity of Physical Culture "Down Under."

By EUGEN SANDOW.

---* * *---

THE triumphant progress of the New Zealand team of Rugby footballers through this country has come as a revelation to almost everyone. The men of the North, South, West and East have gone down before them as chaff is driven before the wind. Their wonderful consistency of form has been the subject of much comment and criticism. Some contend that their unvarying success is due to the fact that the players form a perfect machine, each part fitting into the other with mechanical accuracy. Others argue that a really strong English or Welsh team could turn the tide of the New Zealanders' success. The one plain fact remains, however, that since their arrival in this country to the present moment they have not encountered a single reverse, nor suffered even the humiliation of a drawn game.

If I were asked what is the reason of the New Zealanders' triumph, I should not have the slightest hesitation in saying that their success is due entirely to the conscientious attention the members of the team pay to rational Physical Culture. In this respect, the "All Black" fifteen are only representative of the spirit prevailing throughout their country. Through all the countries I have travelled, I do not know of any in which Physical Culture receives greater attention than in New Zealand. I could not fail to notice how enthusiastically the inhabitants of the two islands "down under" attended to the welfare and development of the body. One out of every five I met was a Physical Culturist, if I may so express it. At all my schools throughout the islands I found the sturdy youth of New Zealand assiduously cultivating the muscular development of his body. The physique of the New Zealander is greatly superior to that of the average Londoner, for the former has not to live under the conditions that beset the youth of London, and his life is so environed that it is a matter of the utmost necessity for him to keep physically fit. He is, therefore, always in strict training, and schools his body on scientific lines. I observed, too, that the men of New Zealand appear to preserve their bodily fitness and youthfulness to a greater age than many others I have met.

It is this magnificent all-round fitness that has enabled the New Zealand team to prove more than a match for our footballers. The English footballer, as a rule, is a footballer and footballer only. His training is *not* conducted on scientific lines. His body is only partly developed, and he knows comparatively nothing of the fine possibilities of Physical Culture. I am prepared to take fifteen really good English footballers, and put them through a thorough course of training according to my own methods, and to place them in the field at the end of six

months, a match not only for the New Zealand fifteen, but for any fifteen that may be pitted against them. Of course, I should first obtain the very best players to be found in England, and to that end should enlist the assistance of an expert.

Some idea of the enthusiasm displayed in New Zealand in the matter of Physical Culture may be gleaned from the report which I received some years ago from Mr. F. A. Hornibrook, instructor to the Christchurch Sandow School: "I started classes in Christchurch for the Sandow system," he writes, "in 1900, and in six months had taught a hundred and fifty-seven men." Then he asks the question: "Is the physique of the average New Zealander superior or otherwise to the average physique of the home country?" To that he replies: "The average New Zealand physique is certainly as good as the average English (not London) physique, but not better." That state of affairs, however, I may say, was due to the absence of an intelligent system of physical training, but the nimble-minded New Zealander was quick to take advantage of my method of bodily culture, and Mr. Hornibrook's statement would by no means apply to the present-day state of affairs.

At Dunedin, Auckland, Wellington, and other parts of the Colony, the young manhood of New Zealand also took to Physical Culture with similar enthusiasm. In fact, the people of those islands, both men and women, quickly realised the great advantage of developing their body to its fullest capacity, and the result is apparent in the magnificent victories of the invincible athletes representing the far-distant corner of the globe in this country at the present time.

The following description of the popularity of athletic sports in New Zealand will probably come as a surprise to the stay-at-home Britisher. "All the schools here," writes an Auckland correspondent, "have large paved playgrounds, and a ground of some description where they can play football and cricket. Rugby football, I think, may be called the national game, and in the winter, 99 out of every 100 schoolboys indulge in this game. The Rugby Union presents a prize every year, which is competed for by the schools. Each school has its annual sports, and a public school championship meeting is held every year. *All* the schools have gymnastic apparatus." The writer of the above also says, "I consider New Zealand could hold its own with any team in the world at Rugby football," a statement which recent events have demonstrated.

A TYPICAL NEW ZEALANDER. (*Robert Mercham, over 18*)

The Habits of Habits.

By GEORGE PROPHETER.

NO man is absolutely free who is a slave even to a single bad habit; and no man can be a slave to a bad habit to such a degree as to make it absolutely impossible for him to subdue at least, if not entirely conquer that habit *when he knows the habits of that habit, and has the desire to conquer or rid himself of it.*

Health, happiness, wealth, knowledge, etc., are but the results of good habits applied to practice scientifically; therefore, a thorough knowledge of the habits of habits is so essential in this series of articles that we shall devote two numbers to this subject.

To know the quality of a habit is to know whether the habit is good or bad; to know the habits of that habit is to have a knowledge of how to fight or conquer it; even the very weakness of the will to carry out the desire to rid oneself of a bad habit is the result of a bad habit.

Now let us find out what *habit* is, what custom is, what *normality* is, and then there will be smooth sailing.

Webster's dictionary tells us that "Habit is the involuntary tendency or aptitude to perform certain actions which is acquired by their frequent repetitions; as *habit* is second nature."

"Habit is a disposition or tendency leading us to do easily, naturally, and with growing certainty, what we do often; custom is external, being habitual use or the frequent repetition of the same act. The two operate reciprocally on each other. The custom of giving produces a habit of liberality; habits of devotion promote the custom of going to church. Custom also supposes an act of the will, selecting given modes of procedure; habit is a law of our being, a kind of 'second nature' which grows up in us.

"A thing is *normal*, or in its normal state, when strictly conformed to those principles of its constitution which mark its species or to the standard of a healthy and natural condition. It is abnormal when it departs from those principles."

Crabb's English Synonyms: "*Custom* is a frequent repetition of the same act; *habit* is the effect of such repetition; the *custom* of rising early in the morning is conducive to the health, and may in a short time become such a *habit* as to render it no less agreeable than it is useful."

"*Custom* supposes an act of the will; *habit* implies an involuntary movement; a *custom* is followed; a habit is acquired; whoever follows the custom of imitating the look, tone or gesture of another is liable to get the habit of doing the same himself; as *habit* is said to be second nature, it is of importance to guard against all *customs* to which we do not wish to become habituated: the drunkard is formed by the custom of drinking intemperately, until he becomes *habituated* to the use of spirituous liquors; the profane swearer who *accustoms* himself in early life to utter the oaths which he hears will find it difficult in advanced years to break himself of the *habit* of swearing; the love of imitation is so powerful in the human breast, that it leads the major part of mankind to follow *custom* even in ridiculous things. Solomon refers to the power of *habit*

when he says: 'Train up a child in the way he should go; and when he is old he will not depart from it'; a power which cannot be employed too early in the aid of virtue and religion."

"*Custom* is applicable to the many; *habit* is confined to the individual; and every individual has habits peculiar to his age, station, and circumstance."

J. Taylor: "To be perpetually longing and impatiently desirous of anything, so that a man cannot abstain from it, is to lose a man's liberty, and to become a servant of meat and drink or smoke."

Robert Hall: "If we look back on the usual course of feelings, we shall find that we are more influenced by the frequent recurrence of objects than by their weight and importance; and (that) habit has more force in forming our characters than our opinions have. The mind naturally takes its tone and complexion from what it habitually contemplates."

Dryden:

"All habits gather by unseen degrees,
As brooks make rivers, rivers run to seas."

Seneca: "To things which you bear with impatience you should accustom yourself, and, by Habit, you will bear them well."

Shakespeare:

"That monster, Custom, who all sense doth eat
Of Habit's devil, is angel yet in this;
That to the use of Actions fair and good
He likewise gives a frock, or livery,
That aptly is put on; Refrain to-night;
And that shall lend a kind of easiness
To the next Abstinence: the next more easy:
For Use almost can change the stamp of Nature,
And either curb the Devil, or throw him out
With wondrous potency."

Seneca: "I will govern my life and thoughts as if the whole world were to see the one and read the other; for what does it signify to make anything a secret from my neighbour, when to God (who is the searcher of our hearts) all our privacies are known."

Lord Brougham: "I trust everything, under God, to habit, upon which, in all ages, the law-giver, as well as the schoolmaster, has mainly placed his reliance—habit, which makes everything easy, and casts all difficulties upon the deviation from the wonted course."

Sir P. Sidney: "Every base occupation makes one sharp in its practice and dull in every other."

St. Augustine: "Habit, if not resisted, soon becomes necessity."

If this intellectual cream is too rich for you, take a very little of it and mix a great deal of thought, reflection and memory with it, and it will act on the mind like a small amount of wholesome food mixed with a great deal of saliva and gastric juice and bile acts on the body—both will be assimilated and both will benefit you.

Some of these quotations should be read more than once, some should be read very often, and some should be memorised, made part of your blood and brain, and then you can first say you "know" them thoroughly.

If you cannot read the entire article in one reading, divide it up into two or three. It will benefit you, and may have a tendency to change the course of your conduct for the better.

(*To be continued.*)

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LADIES PLAY WINTER INDOOR CRICKET.—The governors of a physical training college for ladies have adopted for their girls the game of winter cricket, played on Ryan's "Perfection Indoor Pitch" at St. Bride's Institute, Fleet Street. The pitch is composed of wood flooring covered with felt and cocoanut matting, with patent wickets. Other gymnasiums might arrange a "cricket night" once a week.

A REMARKABLE ENDURANCE FEAT.—From far-away Buluwayo, South Africa, comes a cutting from *The Buluwayo Chronicle*, showing that on Saturday, September 9th, Victor Sampson accomplished a remarkable endurance feat in club-swinging and weight-lifting. He had undertaken to swing the clubs for ten consecutive hours and lift a 56-lb. weight 200 times above his head. He not only managed to do this, but put up the weight 500 times. He started at 10.30 a.m. before a large audience of the sporting fraternity of Buluwayo, and throughout the day was continually checked by various people, who signed their names on sheets of paper provided for the purpose. His club-swinging throughout was exceedingly pretty, and the average number of revolutions per minute was 130. He finished at 8.30 p.m. before a packed hall, and during the last minute the number of revolutions reached 200.

The Power of Female Beauty.

By ALICE KYNASTON.

* * *

THE beauty and power of the perfectly developed "female form divine" is no mere fantasy of the poetical dreamer. Glancing down the vista of history, both ancient and modern, it is surprising to note with what frequency the fate of cities and even nations has been held in the hands of a beautiful woman. More potent than the most sagacious of statesmen, dominating alike in the senate chamber and on the battlefield, beauty has time and again ruled "the court, the camp, the grove."

A SANDOW GIRL.

The fascinations of a Helen not only plunged Greece and Troy into all the horrors of a long and sanguinary war lasting over ten years, but subsequently inspired the immortal "Iliad" of the blind Homer, the greatest epic poem ever penned. History might have been totally changed had the beauty of the seductive Cleopatra not prevailed over the love-struck Mark Antony and kept him from putting himself, as was his duty, at the head of his devoted army. A graceful form, a pleasing countenance, the curve of a limb or the flashing of an eye has again and again in the world's history triumphed over statesmanship, strategy, and even force of arms.

Little wonder, therefore, that the search for perfect physical beauty should be the great, almost the paramount, ambition of every woman. But how is this beauty to be acquired? Some seek it in various devices of the chemist; others in a more rational manner search for it in the open air, on the playing fields, or in the athletic arena. For the former method I have nothing but the most unqualified condemnation. It is injurious to the health, and anything that tends to interfere with the happy working of Nature's laws can never make permanently beautiful.

With regard to outdoor sports and pastimes, I have invariably noticed that

MRS. BROWN POTTER AS CALYPSO IN "ULYSSES"
(A follower of the Sandow System.)

most games, though healthy and invigorating in themselves, possess the unfortunate drawback that they tend to disproportionate development, or to merely partial development, so that the figure lacks that harmoniousness of outline which is only to be gained by an intelligent and physiologically correct system of physical culture. I do not, of course, mean the use of tiring gymnastic exercises, the lifting of heavy weights, any stupid attempt to emulate the feats of the athlete or the acrobat, but a careful, regular series of easy movements so designed as to ensure the full and harmonious development of the whole body.

Beauty, however, does not merely consist in handsomeness of feature or symmetry of figure. These are only means to an end. They are, of course, very important factors, but good health, vitality, vivacity of spirits, carriage, manner, and many other considerations must all be taken into account. Health is, of course, the mainspring of all beauty. It means firm flesh, bright eyes, graceful curves, elasticity of gain, and general sprightliness and vivacity of manner, all charming attributes of a woman. The languorous invalid and the shallow sentimentalist are no longer the ideal of feminine beauty. The Lydia Languish type belongs to a past age, and to-day it is the natural, healthy woman that inspires and commands admiration.

One frequently hears it said that mere physical beauty does not avail much, and instances could be cited from history where plain women have, by sheer mental superiority, compelled the admiration of men. But the woman who cultivates beauty of body in a rational manner will generally find that vigour and nimbleness of mind follows, and a woman possessing both wields a power before which kings and emperors must bow. Women of the type of Madame De Stael and Madame Recamier exercised a power greater than ever was that of sceptre or crown. A king in the hands of a Du Barry was as clay in the hands of the potter. But though in the cases of Cleopatra and Du Barry the power of beauty unfortunately led to disastrous consequences, both to its possessors and those whom it fascinated, beauty has much more frequently proved a power for good rather than for evil. History teems with examples of the beneficent influence of good and beautiful women, to whom the world is indebted for many philanthropic reformations, and many innovations.

Can beauty, then, be cultivated? I hear some of my readers ask. Undoubtedly it can.

I myself have seen young women of my own acquaintance, by a careful attention to habits of living, and by judicious physical exercise, considerably enhance their personal attractions. Many ladies imagine that physical culture means merely the development of muscle and strength, and are frightened at the possibility of developing ugly masses of muscle. This is only an imaginary danger, however, for the muscles of a woman are entirely different from those of a man, and under any circumstances will retain their softness and beauty of outline, while exercise will only make them more symmetrical. The best apparatus for women that I have yet come across is undoubtedly the Symmetrion, which not only assists the general physical development, but is so arranged that it can be adapted to meet any particular local blemish or deficiency. It has been in use in a school with which I am associated for some time now, and all my pupils use it daily, both to the advantage of their health and the improvement of their figures, carriage, and gait.

Boys' Brigades for Slums.—*The Standard* states that Mr. Wynne Elwes, of 19, Hollingbourne-gardens, West Ealing, draws attention to an important effort which is now being made to take hold of boys in East London and other slums as soon as they leave the elementary schools, and to keep them in a new type of brigade until they reach the age of manhood. At present this movement is quite in its embryo stage, but the success of that first venture in East London has proved that further financial support and personal interest alone are needed for wider and successful development; and, accordingly, a fund has been opened at the London and Westminster Bank (Bow Branch) in connection with this new scheme, where any financial help will be gratefully received.

Care and Preservation of the Eyes.

BY ETTA MORSE HUDDERS.

"Oh, loss of sight, of thee I most complain."—MILTON.

THE eyes have been appropriately called "the windows of the soul," and certainly they are the life and light of the countenance. A woman's eyes tell, by their brightness, whether the heart is young and the health good; yet not one woman in a hundred considers the care of her eyes necessary, either for the preservation of their health or beauty. The dull, expressionless eye; hollows around the eyes; heavy or contracted eyelids; reddened eyelids; discolourations of the white of the eye; bloodshot eyes or eye-strain; any one and all of these detract from facial beauty. The preference for any particular colouring of the eye is largely a matter of taste, although the temporary decree of fashion has often an influence over the popularity of light or dark eyes. There are many foolish women who are so wed to the "prevailing style" in looks, as well as adornment, that they would change the colour of their eyes, if they could, just as they tamper with their hair, complexions, their figures, or hands and feet. Fortunately, neither science nor art has made any progress in producing a positive change in the colouring of the eye. By means of drugs, a temporary brilliancy and darkness have been imparted to the eye, but the practice is fraught with danger, and will permanently injure the powers of vision.

A bright, sparkling eye is essential to personal beauty, and is Nature's premium for health of body, brightness and cheerfulness of mind, and a reasonable care of the eye and its appendages.

While it is true that the eye is the most sensitive organ of the body, it is also true that it will stand more or less abuse than any other organ. The eye is also freer from disease than any portion of the body. Defects are another matter, and are mainly acquired, although congenital malformations and disfigurements of the eye are said to be on the increase. If the truth were known, a large percentage of defective eyes result from gross negligence of the care of the eyes during infancy. Baby animals are born blind, and are ten days or two weeks old before they take a look at their surroundings. The average human baby were better off if its eyes were protected in a similar manner, only, the temporary blindness should be more extended. If all right, baby's eyes are open at birth, although vision is very imperfect, and it takes months before the control of the eyes is established.

Too much care cannot be given in protecting the baby's eyes during the first year, and through the various sicknesses that beset the earlier years of life.

The eyeball is situated in a bony socket, and protected by it. The apparent difference in the shape and size of the eye is determined by the shape of the orbital bone, the normal eye being practically the same in every one. While some improvement has been suggested for every other feature and most organs of the body, no fault has been found with the construction of the human eye, which, in its normal state, is regarded as perfect. The anatomy of the eye is interesting, and will bear a closer study than is within the province of this article. The colouring of the eye is reflected from the iris through the cornea, which is a transparent structure, set in the front of the eyeball, much as a watch-glass is inserted in a watch. The pupil is the central aperture of the iris. The iris has great powers of expansion and contraction, and is very largely under the influence of the emotions. The iris also

causes the contraction and dilation of the pupil. The pupil will also contract when exposed to strong light or when viewing a near object.

The retina is the innermost coat of the eye, and receives or photographs the impressions that are carried to the brain by the optic nerve. Electrically speaking, the retina is the transmitter, the brain the receiver, and the optic nerves are the wires which carry the message.

PROTECTION OF THE EYE.

The eye is naturally protected by the bony structure surrounding it; by the eyebrows, eyelids, and eyelashes, and by the white of the eye, and blows rarely reach the eyeball, the force falling upon the bones above or below the eye.

The eyelids are the curtains of the eyes, and act both voluntarily and involuntarily. During sleep the eye is protected by the closed lid; in our wakeful hours, by a more or less rapid movement of the lids, called winking, the eyes may receive protection and rest. The lachrymal apparatus also renders timely assistance in removing dust and foreign matter by bathing the eyes in tears.

The white of the eye is a dense firm tissue, that offers a strong resistance to particles that might injure the eye. In this tissue are also inserted the muscles that control the movements of the eye. The "white" should be as its name indicates, clear and free from discolouration. A bluish tint is a sign of scrofulous disorders; the yellowish colouring is an indication of liver or digestive troubles; bloodshot eyes arise from a variety of causes—congestion, loss of sleep, excessive use of stimulants, eye-strain, reading by a flickering light, or to exposure to too strong a light. Catarrhal colds also produce inflammatory conditions.

If one is reasonably good tempered, and the habit of frowning is persistent, combined with more or less headache, an oculist should be consulted. A beautiful, well-marked eyebrow gives expression and character to the face. It is the deficiency in eyebrows that is largely responsible for the stolidity of the Chinese face.

The eyelids are the guardians of the eye by night and by day. When we sleep, or have inclination to do so, the drooping lid tells the story. Anticipated danger to the eyes causes a prompt closing of the lids. The presence of a foreign body, or any irritation to the eye, brings a succession of rapid movements (winking). This action of the lids promotes the lubrication of the eyeball and facilitates the flow of tears.

Closing the lids gives rest to the eye and protects it from a strong light. We should bear in mind that no organ (the stomach excepted) is so persistently overworked as the eyes. Even when the body is in repose the eyes are busy making records, because we forget to drop the friendly eyelid that shuts out the panorama of life and gives the eye the rest it needs. Is it any wonder that our eyes ache and look weary when they are worked sixteen hours of the twenty-four?

The eyelashes fringe the lids and filter the air. Long, curling lashes are great beautifiers of the eyes, and enhance their expressiveness.

DEFECTIVE VISION.

All diseases or injuries to the eye should be promptly placed in the hands of a competent eye surgeon or oculist. Never tamper with the eyes, or permit any unskilled person to do so.

Home treatment should be directed to prevention rather than cure, except for such slight ailments as require simple measures for relief and can work no harm whatever the conditions.

THE EYE-GLASS FAD.

More eyes are ruined than saved by the premature use of glasses, or ill-fitting ones. Frequently glasses are prescribed for some slight ailment when rest was the remedy indicated.

If one cannot work continuously, or read without holding the object, or book, close to the eyes, the probability is that glasses should be worn during the working hours, and may be left off at other times. It is seldom that anyone needs to wear glasses all the time, and if the glasses are perfect fitting, they may be the more readily laid aside when the eyes are only in general use.

Even with the advice of the best opticians and oculists it is difficult to fit

some eyes—particularly when the fault is astigmatism. In astigmatism there is a difference in the focussing power of the two eyes, the result is that one eye does all or most of the work. In astigmatism a glass that fits one eye may not fit the other. This is a common difficulty, and when there is pain in the head and eyes, dizziness, a blur passing over print or objects, sick stomach, nervousness, and unusual fatigue when the eyes are used, astigmatism may be suspected as the cause. Perfect fitting glasses will take all the strain off the eyes, but should not be worn constantly. Used when necessary, glasses strengthen the focussing muscle—used all the time, they weaken them and give a strained and unpleasant stare to the eye.

Never attempt to wear another's glasses, and do not permit another to wear yours. Where the eyes are different, the adjustment is everything, and may be easily changed by careless handling.

The folly of fitting your eyes from the counter of the general store, or from the eye-glass vendor, cannot be too strongly condemned. As to glasses being becoming, the proposition is absurd, and neither "fashion's caprice" nor a "fad" can make them anything but a disfigurement.

Advanced oculists now cure many eye troubles by the temporary use of glasses combined with manipulations of the eyeball and training of the muscles by means of apparatus for that purpose.

GENERAL CARE OF THE EYES.

Never rub your eyes. Red, inflamed eyes are very unbecoming, and besides, the rubbing flattens the eyeball. Persistent crying and nursing grief ruins the eyes, although an occasional recourse to tears relieves brain tension and does no harm.

In case of an insect or any foreign matter in the eye, rubbing only increases the trouble—the tears that come naturally will often wash away the intruder. Assistance may be given by occasionally drawing the lid down over the cheek and blowing the nose. If the foreign body sticks, and can be seen, it may be removed with a handkerchief or piece of linen turned over the finger. Be careful about the use of lead pencils or any sharp instrument. Do not use eyestones. If a cinder is embedded so that it cannot be readily removed, at once consult the doctor. If any acid or inflaming substance has gotten into the eyes, drop sweet oil into the eyes, and wash out with warm milk and water. Do not wait until the doctor arrives—prompt treatment is necessary.

If the wind has reddened the eyelids, bathe them in warm water in which a little salt has been dissolved. Congestion of the eyeball may be relieved by compresses wrung out of hot water, and repeated as frequently as necessary. A good and harmless wash for inflamed lids may be made by this formula:—

One cup soft-boiled water.
Three drops spirits camphor.
One teaspoonful powdered borax.

A mixture of two parts water and one part witch-hazel—applied hot—is very soothing to inflamed or weak eyes.

As a cleansing wash for the eyes, apply the following:—

One pint boiled soft water.
One teaspoonful boracic acid.

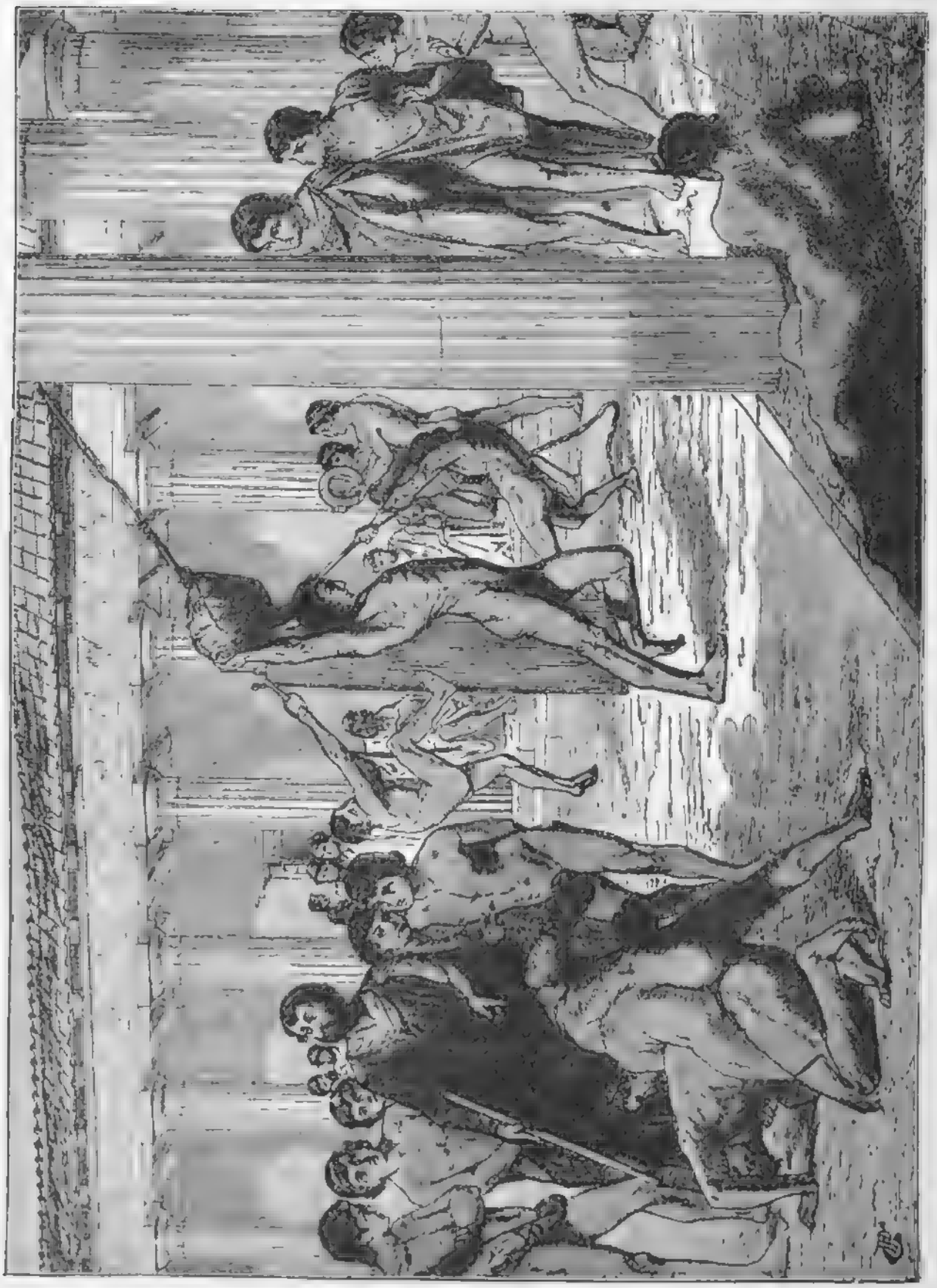
Lie in a reclining position, hold the lids apart gently, and, with a piece of clean-scalded linen, wet in the solution, flush the eyes, until every bit of matter has been washed away. This treatment will often cure catarrhal troubles in the incipient stages.

Cleanliness will prevent many eye troubles, and, for that purpose, occasional use of the boracic acid solution, before given, is highly recommended.

For strengthening the eyes this mixture is valuable:—

Four ounces boiled soft water.
Half teaspoonful sea salt.
One teaspoonful brandy.

The very best tonic for the eyes is cold water. Few understand that the eyes may be kept bright and sparkling by dashing cold water into them night and morning. The effect is magical. Give the eye a bath once daily:—Take a teacup of cold water, hold the cup close to the eye, and open and shut the eye in the water several times.



GYMNASTIC EXERCISES OF THE GRECIAN NOTH.
Showing wrestling, throwing the discus, swinging the ball, etc.

Sleep is a great beautifier of the eyes. If your eyes are tired and ache, rest them and sleep. When you have nothing to do, close your eyes and wet them also. If your eyes burn, lay on them a cold compress of water only, or any of the solutions previously given, and sleep.

Nervous headache and pain in the eyes may be relieved by hot compresses applied to the forehead and eyes and the back of the neck. Follow this treatment by a half-hour's rest or sleep.

Do not live in darkened rooms and expect your eyes to be strong. Looking much at a cheerful grate fire is injurious. When at work be sure you have a strong light from above and back of you, or from the left side. Do not read or work by a flickering, unsteady light. Eye-strain is sure to result.

Do not read while travelling in cars or moving vehicles. Never read lying down, nor while convalescing from an illness.

Repose of the eye is frequently necessary by looking away from your work to a distant object, or shutting them for a moment. Do not work longer than two hours at any one thing, less time if the eyes become tired and sight blurred. If the eyes are weak do not work them by artificial light.

Attention must also be given to maintaining the general health. Weakness of the eyes and poor vision are often the consequences of depraved bodily conditions.

Curious Facts about the Ancient Grecian Athletes.

By GRAHAME ASHLEY ROWE.

MANY curious facts and features of ancient athletics have come to light as a result of the efforts of those interested in Grecian archæological research.

The Olympic games of ancient Greece, says Pausanias, "were (with the Eleusinian festivals) deemed to exhibit more than anything else the *divine* purpose."

The Stadium (the word is still used in connection with the modern revival of the Olympic games), the actual meeting-place of the athletes of old, has been partly cleared from the *debris* of ages, and the goals at either end have been discovered. It probably accommodated 40,000 spectators, a number which meant a much larger proportion of the population of those days than does 80,000 or 100,000 at, say, the English Cup final nowadays.

Apparently, human nature was much the same in those days as it is now, for a row of statues, called the Zanes, were erected out of the fines imposed upon athletes who had behaved unfairly in the games. These statues were of metal, and on the base of the first was written: "Not with money, but swiftness of foot and bodily vigour ought one to win the prizes at Olympia."

An Old-Time Scene Recalled.

Major Gambier Parry, who carefully explored Olympia, conjures up a retrospective vision of the scene on the occasion of the games, in the following words:—

"Standing on the steps of the Stoa, a scene of rare beauty must have been presented to the eye. Apart from the temples and buildings, there were countless statues and sculptures of every conceivable variety—figures of athletes and colossal figures of Zeus; effigies in stone, in marble, and in bronze, erected in honour of deities and in honour of men; groups of figures, too, and chariots and horses, such as the brazen chariots of Hiero with race-horses on either side of it and boys riding on the horses, or the chariots of Timon of Aratus or Areus. And all these not sculptures as we know them, but sculptures ornamented with colour and gold. Some of them stood on the summit of tall pillars, and between them grew great plane-trees, their shadows cast on to marble pavement; and a crowd of men in coloured garments passed to and fro and lent life and movement to the scene, while the whole was backed in by the

sunny sky, and the ever-varying charm of a brilliant landscape."

A curious fact is that warlike operations were suspended during the celebration of the games, King Iphitus, of Elis (884 B.C.) being mainly instrumental in bringing about this armistice of the Grecian kingdoms.

We have little evidence of the origin of these meetings, though we know that the Olympic games were held in the earliest days of Greek history. It was not, however, until the year 776 B.C., when Corœbus the Elean won the foot race, that the Olympians began first to be reckoned.

The Ambition of every Greek.

In the earliest days, and before the commencement of the Persian wars, the Olympic games were confined to the foot race, and the time devoted to the contest was limited to one day; and by degrees other events were added to the list, and it became necessary to extend the time to five days. "When Iphitus renewed the games," writes Pausanias, "there was a general forgetfulness about the ancient games, but in a short time they got remembered again, and whenever they remembered any little feature of the games they added it to the programme." It was, perhaps, during the fifth century, B.C., that the Olympic festival was at its best, and it was at this period especially that the honour most highly prized was the wreath of olive leaves adorning the brow of the victor at Olympia. To be crowned before the whole of assembled Hellas was the ambition of every Greek, for the wild olive wreath not only immortalised the winner's name, but earned distinction alike for his family and the State to which he belonged. It is not, then, to be wondered at that men of every grade were alike ambitious of winning this much-coveted prize, and that success in athletic exercises was reckoned of the highest importance among the Greeks. Physical perfection (says Major Gambier Parry) was the one thing aimed at before all others, and symmetry of form, muscular development, strength, vigour, and agility, combined with grace, were the qualities which made a man a king among his fellows. From earliest childhood the Greeks set themselves diligently to work to acquire proficiency in athletics by a regular system of training; they rubbed their bodies with oil to render the joints supple, and stood beneath the icy waters of flowing springs or fountains to harden their muscles; several hours in every day were devoted to athletic exercises, and no pains were spared to acquire the very highest form of bodily perfection. Old and young, high and low, were all intent on pursuing the same course, and those in authority were not above stripping off their clothes to engage in a bout of wrestling when the labours of the day were ended. Thus, every Greek was more or less an athlete, and admiration for the highly developed human form was alike common to all classes. We have a distinct reflection of this in their sculpture, where the commonest form of decoration, and at once the most beautiful, was the introduction of the human figure in every variety of aspect and in all the perfection of manhood. Models, such as our artists can never hope to find, were constantly before the eyes of their sculptors, and thus their temples, their towns, and their villages were crowded with works, many of which were of the most perfect and exquisite beauty. Numerous examples have come down to us, and while we stand before these with feelings of awe and admiration, we are, at the same time, able to gather some idea of what many of the Greeks must have been at the best period of their history.

Before a man could enter his name for any of the contests at Olympia, it was necessary for him to prove that he was of Greek blood, and we find in the sixth century that even Alexander, the son of Amyntas, King of Macedonia, was not allowed to become a competitor until he had first proved his Hellenic descent. Next, each intending competitor had to show that he had gone through ten months' training, and this was then supplemented by 30 days' special practice in the gymnasium of Elis Eleans to decide the winners at the subsequent festival. After these rules had been complied with, the names of the competitors were written on a white board and hung up within

the Altis. To draw back then was impossible. A combatant who was not forthcoming at the proper time brought disgrace upon himself and his family, and had, moreover, to pay a heavy fine. To such a length was this carried, that even if injuries had been received in a previous contest, a man had still to come forward or be judged a defaulter and a coward by the whole of the assembled crowd. The Pankratist Serapion, an Alexandrian, is said to have been the only man ever fined for actual cowardice. He appears to have been so terrified at the sight of those with whom he had to compete, that he fled the day before the contest.

Turning to the games themselves, we find that the most important of all the events was the four-horse chariot race, and to win this was to carry off the blue ribbon of the festival. The horse-races were numerous, and among them were the pair-horse chariot race, the single-horse race, and the race for quadrigas of colts, and there was also a mule chariot race.

Naked Athletes.

The foot races were: the long race; the armed race, each runner carrying a shield; the single course, or the length of the Stadium; and the double course, or once up and down the Stadium. The races were run in heats in the same way that ours are at the present day, except that the field was more limited, and each competitor drew for his adversary by lot, the pairs thus drawn being run off consecutively. In wrestling, three throws decided the victory. Boxing was another of the events, the fists of the combatants being bound or covered with strips of hide. When boxing was first added to the programme, the combatants carried weights made fast to the palms of their hands by thongs, and this mode of adding weight to the fist appears to have been improved upon as time went on. The Pankration consisted of boxing and wrestling combined, while the most complicated of all the contests was the Pentathlon. This was divided into five separate heads, viz. (1) the long jump; (2) hurling the quoit or discus; (3) running; (4) wrestling; and (5) throwing the javelin; and to be successful it was necessary to win three out of five.

Such, then, were the chief contests when the Olympic games were at their best. All were carried out in a condition of nudity, according to the custom of the Greeks, a custom, moreover, on which they prided themselves not a little, as showing their superiority over barbarians. The tens of thousands of spectators who assembled to witness the games wore no head covering—all were bare-headed in the presence of Zeus; and among all the vast concourse of spectators there were, at this period, no women. All women of Elis who crossed the Alpheus on forbidden days "were hurled from the summit of a lofty mountain called Typaeum." One, Callipatira by name, dressed herself as an athlete, and took her son to Olympia as a combatant; and when elated at her son's victory her disguise was discovered. Her life was spared on account of the many victors in her family; but a law was passed that henceforth all athletes were to come to the games naked.

In A.D. 394, the games were celebrated for the last time. For nearly twelve centuries, therefore, we have a continuous record of the great festival, and during all this time it was celebrated with a regularity which is all the more striking when we consider the wars, tumults, and convulsions through which Greece passed in the period.

Long before the festival was discontinued, however, the games had lost much of their representative character; the quality of the competitors changed, and the prizes at Olympia passed into the hands of a class we, in these days, would call professional.

It is curious to note that the last winner at Olympia was an Armenian named Varastad, and that the list of demi-gods and heroes thus closes with the name of a barbarian.

Once, a king's son was excluded from the lists until he had first proved his Hellenic descent; later, Greeks grew prouder of being Romaioi than of being Hellenes, but at the same time their glory passed away like a last breath in thin air.

Does Muscle make Men Slow?

* * *

How Physical Culture Helps the Athlete.

THE advent of the New Zealand team of Rugby football players, and their consistent and unvarying success over our home fifteens, have given rise to some discussion concerning their methods of training and the secret of their superiority. The Editor of the *Daily Express* very kindly invited the Editor of SANDOW'S MAGAZINE to journey down to Richmond on the occasion of the Surrey v. New Zealand match, with the object of discovering the secrets of the "All Black's" success, and the following is an excerpt from the article from his pen, which subsequently appeared in the columns of the *Express*.

"As soon as the two sets of men came upon the field," wrote Mr. Sandow, "I could see that the New Zealanders were the better physically trained, and, consequently, the stronger team. It was not a question of size, for many of the Englishmen were as big as their opponents. But in muscle it is quality, not mere quantity, that tells, and it was apparent to me that the New Zealand muscle was the better quality.

"My diagnosis was confirmed by the play. The New Zealanders were able, by their greater strength, to keep the Englishmen continually on the defensive, and but for the English kicking, which was a matter of skill and not strength, the New Zealand score would have been much larger.

"My point is this: that, given two equally skilful teams, the team that is of better physical development is bound to win. That is the lesson that English footballers have to learn. They must devote more attention to the systematic development of physique.

"It is said that physical development makes men slow. But if it is proper development it does precisely the opposite. The stronger the charge in a gun the greater the velocity of the bullet, and the stronger the man the quicker he will be, if his development is equal in both sets of muscles—the flexors and the extensors. Such equal development can only be secured by systematic training.

A MODEL TEAM.

"After the match, I visited the New Zealanders at their baths, and I was really amazed to see what magnificently developed men they are. The first man I saw greeted me with the words: 'Hello, Mr. Sandow, I wonder if you remember me?' And he told me that he saw me in New Zealand, and trained on my system. So perhaps I may claim that I have done something for the New Zealanders.

"Every man I saw stripped was a model of what a footballer should be. I do not think any team of English footballers could show such fine development of the whole muscular system. My inspection of the men clinched my conviction that physical development is the secret of the team's success."

MUSCLE AND SPEED.

Mr. Sandow then went on to give a brief account of the popularity of physical culture in New Zealand, and concluded by offering to train a team of footballers to such a state of physical perfection that they would be able to defeat any other team that might be selected.

Needless to say, this startling challenge provoked considerable discussion, and a number of athletes and gymnasts contributed interesting letters on the subject. Mr. W. M. Vardon, of the St. Bride's Gymnasium, argued that physical development made men slow, and his letter at once drew a stinging reply from Mr. L. F. Tremeer, the famous sprinter.

"After ten years of public competition, and a veteran," he wrote, "I am faster, and have a finer figure than when I started. This is entirely due to the knowledge I have obtained by studying under the Sandow system of physical culture. The theory that development on the Sandow system makes one heavy and slow is absurd, and my own lengthy athletic experience and success prove my statement."

The following article, by the editor, will explain his views more fully on the subject, and throw some light upon it from a physiological standpoint:—

Muscle and Speed.

By EUGEN SANDOW.

THERE seems to be a considerable amount of misunderstanding as to the true effects of physical culture, and when I see a gentleman of standing in the gymnastic world sharing in the too common belief that "physical development makes men slow," I feel constrained to attempt to enlighten him, and, possibly, others, who are in need of enlightenment as to the results of my system of physical culture.

"That a man who has trained regularly in physical culture schools with dumb-bells and exercises is spoilt for gymnasium work" (*vide* my gymnastic critic), I will not argue here.

I do not claim to teach a man how to perform, say, the highly interesting acrobatic act, known as the "grand circle," or any game, adeptness in which comes by practice.

What I do claim, however, is, to build up the human body to a degree of physical perfection that enables it to carry out any game or work with greater vigour, endurance, and speed than it would otherwise be capable of doing.

If I may so put it, my system improves that part of a man which corresponds to the engine or dynamo of an electric light installation—it is for the master engineer (the mind) to switch on the connection, and thus produce the light that is evidence of the power behind it.

Now, as to the development of muscle. It is easier to increase muscular tissue by *conscious* exercise than by comparatively *unconscious* exercise in a recreative game or physical work, where the mind is occupied with the game or work. Besides, there is no branch or combination of branches of athletics, or work, that produces all-round development like a properly devised system of physical culture.

It is possible, too, to develop more than one kind of muscular tissue, to suit different purposes—one for sustained, slow action, and another for quick movement.

Yet the man who has the big "slow" muscle can develop the "quick" tissue more quickly than the man who has very little. The former does this out of his reserve power, whereas the latter has to expend a much longer time in creating—instead of merely converting or adapting—this muscular power.

The physically-cultured man and the undeveloped man may be likened to two locomotive engines standing side by side. One has "full steam up," and is ready to start, and traverse its whole journey, while the other has not enough steam to start and complete its journey according to time-table.

In the older physical training methods, of gymnastics, quite three-fifths, if not four-fifths of the exercises are performed by the flexor muscles (contracting). In my system, I sought to devise a method of securing the *equal* development of the extensors (stretching) and flexor muscles. The harmony of such equality makes a limb perfect, because one set of muscles does not hinder the instantly responsive—because perfectly balanced—power of the other. This also explains how the harmonious development attained by scientific physical culture gives its fortunate possessor the additional power of endurance as well as speed. The underlying fact is that the possessor does not have to exert so much energy as the unequally developed man, who has to sacrifice some of his reserve power to aid the weaker muscles.

According to my critic's theory, the non-physical culturist—the weak, undeveloped man—is the faster man. To pursue this notion to the *reductio ad absurdum* stage, let us imagine, if we

can, the cleverest and fastest footballer in the world with his muscles taken away from him, but still perfect in every other respect. What would his supreme knowledge of the game avail without the means of movement? He would be a living skeleton, without power to make the slightest movement.

In a game where speed is an important factor of success, the critic of my system would, according to his statement of belief, select the undeveloped and weak in preference to the developed strong—because he thinks the latter would be "slow."

I should have no hesitation in selecting the physically-trained man, although the aim of my system is to make the weak strong and fast, and the strong and fast still stronger and faster. If I had to accept for training weak, delicate men, my first object would be to make them strong and robust, as only on this groundwork is it possible to build up such speed, vigour, and endurance as are shown by the New Zealand footballers.

Increased speed, do not forget, is impossible without increased power (muscle) of movement. How could the man who goes in for, say, swimming—a branch of athletics where speed is the factor of the utmost importance—increase his speed without increasing his muscular power? The letter, in a recent issue of the *Daily Express*, from so brilliant a runner as Mr. L. F. Treemer, of the London Athletic Club, is striking argument in proof of my theory that increased strength makes greater speed possible.

I might quote another instance, viz., that of a Scottish Amateur Champion sprinter. This gentleman took up my system at a time when, as he himself puts it, he was "always a yard too slow." What was the result of training under my system? He not only won the Scottish Amateur Championship, but succeeded in accomplishing many other brilliant performances.

I hope I have demonstrated the falsity of the strangely-based theory that "muscle-piling" makes men slow. My system does not aim at mere "muscle-piling," nor does it make men "muscle-bound," as gymnastics often do. What it actually does is to improve the tissue, and at the same time give all the muscles of the body increased pliability and elasticity.

My critic's remarks are in order only when applied to the man who exercises unequally, only bringing into play certain muscles. One set may be over-developed, and this would make him slow, I cause of the imperfect balance of powe1 of the flexor and extensor muscles, and that is what I term "muscle-bound."

From One of the Tibet Expedition.

1st Royal Fusiliers, Parkhurst, Isle of Wight

SIR,—I have been an ardent Physical Culturist for 2½ years. This was broken by the Tibet Expedition, which I went through. I was also 10 years in India, and as you know, a soldier's life is not all honey. I am at present the heavy-weight champion of the Army and Navy, and also am a first-class Gym. Instructor. I consider that your advice in "Strength and how to obtain it," and your system of Physical Culture, has been a great help to me. My measurements are: Age, 25; weight, 13 st.; height, 5 ft. 10 in.; neck, 17½; biceps, 17; forearm, 14; wrist, 7; waist, 32; thigh, 23½; calf, 16.—J. R. SUNSHINE, Corpl. 1st Royal Fusiliers.

Physical Culture in India.

By THE EDITOR.

* * *

ONE of the things that struck me most forcibly during my recent tour in India was the remarkable manner in which the young Hindus had taken to Physical Culture. The Hindus of the past were, as I have remarked, the children of children. As a race they have always been, to quote the words of Lord Macaulay, "weak even to effeminacy," with, of course, the one exception of the hardy little Ghoorkas and the inhabitants of the highlands of India. But a new spirit is making itself felt in that great Empire, and some of the native youth of the present day, whom I saw in the various schools of India, were admirably developed specimens of youthful manhood, quite as brawny as any English public-school boy.

Take, as an instance, the case of young Chaudra Perakh, of Calcutta, who is only 20 years of age, and who has been practising my system since the age of fifteen. He is a magnificently developed youth, and in addition to the medals he has won for gymnastic work, he is also the possessor of many trophies won in the athletic arena. He is the son of a very rich native merchant, and he has recently opened a class for the study and practice of physical culture, which is largely attended.

Ram Narayen Acharryya is another native specimen of the benefits to be derived from an intelligent system of physical training. At the age of 11 he was a thin, weak boy, narrow-chested and almost muscleless. At the age of eighteen he began to go in for exercise as recommended by me, and at the age of twenty, he showed the following measurements:—Chest, 37 in.; expanded, 39½ in.; biceps, 14¼ in. When he began training his chest measurement was only 32 inches.

Here is a letter which has reached me since my return home from yet another of my Indian pupils:—"A year ago," he writes, "when I was suffering from want of physical strength, I chanced to see your book on 'Strength, and How to Obtain It,' and thence made up my mind to devote myself to your system of physical culture. I am now sixteen years of age, 53 inches in height, and I enclose herewith a table which will obviously show you the great difference in my measurements taken a year before and at the present."

The following table of measurements speaks for itself:—

	1904.	1905.
Age	15 years	16 years
Chest	27 inches	31 inches
,, (ex.) ...	27½ ,,	36½ ,,
Arm	7 ,,	11 ,,
Forearm	6 ,,	8½ ,,
Thigh	14½ ,,	17 ,,
Calf	10 ,,	12 ,,
Wrist	4½ ,,	5½ ,,

His name is Surest Chandra Das Gapta, Bengal.

Everywhere I went throughout India I found the utmost enthusiasm among the natives concerning Physical Culture. I was called upon to give numerous lectures and addresses, and especial interest was displayed in the curative properties of light exercises. I had many strange experiences among this strange and interesting people, and one wealthy merchant offered me the princely fee of £10,000 a year for two years to devote my services entirely to him and physical culture work generally in India.

The interest displayed in the physical culture movement augurs well for the future of this great peninsula, and should lead to an amelioration of the condition of its teeming millions of inhabitants.

POINTS ON HEALTH.

By CHARLES E. PAGE, M.D.

IT is far better for us to eat only when actually hungry and in need of food, whether this means one, two, or three meals a day. Thousands of persons have found by experience that two meals a day are better than three, and that to rise in the morning, take a draught of fresh, soft water, and as many such draughts as thirst demands during the forenoon, going about one's business without a thought of eating till noon, enables them to work with more freedom and feel better every way than when they eat the morning meal from habit. I am sure that this rule would be a safe one for us all, and not only that, but would in the long run give us more pleasure at the table. Then a moderate lunch or breakfast, as it would be, at noon, and a moderate dinner at six or seven at night.

In some cases (as when one gets tired at noon and rest is better than a meal) the early breakfast and late dinner suits better, taking water freely during the day. One of the wisest hygienic writers of the day, Dr. Felix L. Oswald, among his health maxims, says:—"The oftener we eat the oftener we repent."

Let us for a moment consider the influences which cause a demand for full feeding:—Hard work, of course, is, as we all know, one of these. Exposure to severe cold is another, and this is a relative question, depending much upon the amount of protection by means of clothing. If, as has been found to be the case, Eskimo dogs, exposed to a temperature of 60 below zero, hauling heavy loads long distances—conditions, of course, demanding the fullest feeding—are better nourished with one full meal only a day, at night after the day's work is done and rest from fatigue has been had, how many good, solid meals does a sedentary man or woman require, loafing throughout the day, overclothed and living in overwarm rooms? One might almost conclude that a moderate meal every other day would be excessive in view of the vast difference between their work and conditions, as compared with the aforesaid dogs! In an account of his experience in the frozen regions of the North, Mr. Egerton Young, of Toronto, says:—"We fed our dogs only one meal a day, and this at night in camp when the day's work was done. We found that if we fed them in the morning or at noon, they were inclined to be sluggish and short-winded, and did not in any way thrive as well as when they had one good meal a day at night. On this they throve well and could go on day after day, dragging on an average of from five to seven hundred pounds for each sled of four dogs."

Of course, the carping critic, who neither knows nor cares about the means of sound health, will reply that we are not dogs, and are not to be governed in any way by their experiences; but all who have any capacity for thinking about this most important matter of eating for health will heed such considerations and be in some measure influenced in his own habits.

It does not follow that we must all come to one meal a day, by any means; but, in my opinion, both pleasure and good digestion are promoted by taking a fairly good stomachful whenever we do eat. And "a meal lost is often a better one gained."—Oswald.

In my book, "Natural Cure," I relate the fact of one man, a dyspeptic, who on the three-meal system was thin and easily fatigued, and could never get his weight over 130 pounds, and on adopting the one-meal plan soon began to gain in

THE MARTYRDOM OF ST. SEBASTIAN
Reproduced by permission of the Autotype C

weight, and within a year weighed 160 pounds, and was free from dyspepsia; and whereas he had formerly performed his work—that of a foundryman—with difficulty, getting tired easily, he now did it with ease. Nor was his an exceptional case, though it is true that few persons will adopt any such rule of living: but most persons will continue to eat three times a day, of all sorts of mischievous food, employing sauces and all manner of condiments, to provoke appetency, and produce a condition of disease demanding the doctor's attendance more or less frequently. And in selecting their medical attendant they will usually turn to one who will not badger them with advice about diet, exercise, etc., rather than to one who is known as a teacher of the laws of life, or "how to run the machine." They will use some sense in the matter of feeding and exercising their horses; they will fuel an engine or range or furnace with a nice regard for the actual needs in the premises, for horseflesh is valuable, and feed and coals cost money, and they will outrage their own bodies in all sorts of ways, particularly in tickling their palates and taking their ease.

Times without number men drink to eat and eat to smoke. They cannot smoke with satisfaction on an empty stomach, and they are not hungry; but a nip of whisky does the business, and so they go on, burning the candle at both ends and on all sides, and try to imagine that they are getting all the enjoyment possible out of life! That "a meal lost is a better one gained" is beyond their philosophy. And the medical profession gets the benefit of it all.

As to the question of how much exercise is required daily, no definite prescription can be given that will fit every case. Generally speaking, perhaps two or three half-hour turns of all-round exercise, each to the point of starting the perspiration, would suffice, providing the diet be held down correspondingly. A golf player, tramping and slashing many miles across country, would require much more food than would a sedentary man, who should simply train for an hour or so a day.

The best forms of exercise are those which tend to strengthen and make supple the entire body. Running, dancing, hopping, skipping, bending, turning, romping, wrestling, playing ball, tossing bean bags, swimming, rowing, tumbling on the lawn—all these contortions, like children at play, are in the highest degree promotive of condition.

Beyond a doubt, it is vastly better to mix a lot of fun with the exercise when possible—to make play of it rather than dull work. Sedentary men and women should be cunning in taking advantage of such opportunities as present themselves for exercise. To lie in bed till the last minute and then rush into their clothes and sit down to breakfast, instead of rising early enough to have an air bath and a good lot of all-round hustling, is extremely unwise; often enough the air bath would do them more good than the breakfast, the former being sadly needed, and the latter not at all. Here are a few points for general use:—

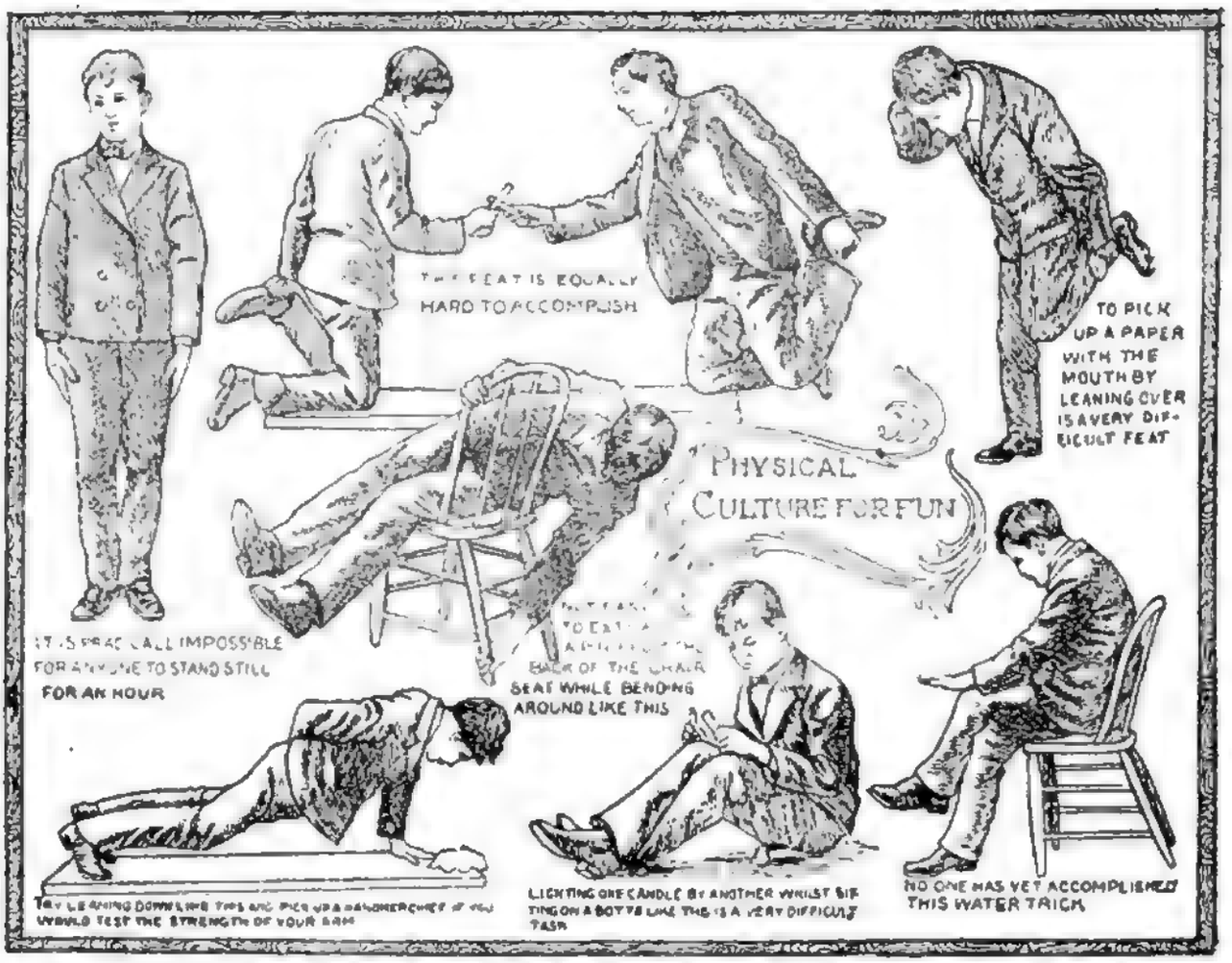
Never sit when you can stand; never stand still when you can walk; never walk when you can run; never ride when you can go afoot. Don't go round a hill, but climb it; and a few flights of stairs to mount is the next best thing. Don't step slowly, even crossing a room—make everything count for training. Don't overdo; rest when tired.

Taking Flies by the Neck.—According to Mr. Sandow, who watched the New Zealand v. Surrey match, the All-Blacks "took their opponents by the neck and threw them over like flies." The worst of a description like this is that it does not come home to the reader. The number of people who have taken flies by the neck and thrown them over can be counted on one hand.—*The Globe.*

Queen Wilhelmina and Girls' Physical Drill.—Archdeacon Sinclair presented to St. Winifred's Girls' Club, Onslow-street, Saffron-hill, on the 5th inst., on behalf of the subscribers, a collection of pictures and photographs relating to the recent visit of a number of the girls to Holland. In July a party of twenty-five girls who act as honorary teachers on behalf of the National Physical Drill Society, accepted the invitation of the Danish National Gymnastic Federation to attend the drill festival at Appledoorn. Queen Wilhelmina, before whom the girls appeared, took a considerable interest in them, and her Majesty's autograph portrait was amongst the mementoes.

Physical Culture for Fun.

BY S. J. VETTER.


THIS FEAT IS EQUALLY HARD TO ACCOMPLISH
TO PICK UP A PAPER WITH THE MOUTH BY LEANING OVER IS A VERY DIFFICULT FEAT
PHYSICAL CULTURE FOR FUN
IT IS PRACTICALLY IMPOSSIBLE FOR ANY ONE TO STAND STILL FOR AN HOUR
BACK OF THE CHAIR SEAT WHILE BENDING AROUND LIKE THIS
NO ONE HAS YET ACCOMPLISHED THIS WATER TRICK

CAN you carry four bricks half a mile? Of course you can; but wait a minute. There are conditions to this proposition. The bricks are to be carried two in each hand, grasped between the thumb and fingers, the fingers pointing downward and the hands held at the sides. Simple enough, isn't it? Pick up four bricks in this manner and it still seems easy. It is easy enough to hold two bricks in each hand in the manner described, easy enough to carry them for, say, a hundred yards. But when it comes to carrying them half a mile the proposition is apt to look different. If you can do it you are an exception, yet everybody will think that the feat is easy.

This is only one of the many catch tricks that prove stumbling-blocks in the way of the person who thinks that "everything is possible." Often the easier a feat appears the harder it is to perform.

Some of the little tricks that have been found to be well-nigh impossible of accomplishment are so ridiculously easy on the face of them that when it is averred that they are difficult there is always someone in the company who promptly voices his scepticism and loudly proclaims his ability to do the trick. When they are told to go ahead and do the same, their antics are apt to furnish much amusement for those assembled.

Try to Stand Still for an Hour.

For instance, there is the feat of standing perfectly still for an hour. Draw a circle on a floor and try to stand in it; just stand there, motionless, for sixty minutes. Ten minutes is enough to convince the average man that this is not work for him, and he is ready to give up;

yet there have been plenty of wagers made on this subject.

So far as is known only one of any consequence has ever been won. A phlegmatic German tailor in New York wagered his employer that he could stand within a two-foot circle, without moving his legs, for twelve hours. He was allowed to talk, and move his arms, and he won the bet. But he was as near to being a nervous wreck as any man of his type can well be.

But this is a monotonous kind of trick. There are others, simpler and more productive of amusement to the lookers-on than the trick of standing motionless. There is the trick of trying to smoke a cigar through from beginning to end without taking the weed from the lips. The cigar is to be smoked in regular, consecutive puffs down to a stub of an inch and a quarter.

Try this on some inveterate smoker. Probably he will laugh you to scorn. He thinks that he smokes all his cigars right through. Provide him with a good cigar and let him start. If he can get the cigar down shorter than two inches he is doing well. It seems ridiculous, but try it. The expression on a man's face after he has puffed regularly for ten or fifteen minutes is one that is worth going far to see. There is a hint of pained surprise in it that is remarkable.

Candle-lighting under Difficulties.

Here is another little feat that is funny—to the onlookers. Lay a flat bottle on its side on the floor and invite anyone to sit on it, legs crossed, one heel resting on the floor, and attempt to light one candle with another. It is a good plan to wear one's oldest and most worn clothes when accomplishing or trying to accomplish, this trick. When one sits down with arms widely outstretched the way to the performance of the trick opens up apparently easy, but when the hands are brought together, in front, there is apt to be a roll on to the floor for the performer. No living person to whom this trick has been proposed has been known to effect anything but scorn for it and to loudly avow that anyone can do it. It can be done, but the novice is sure to furnish some amusement to his spectators before his object is accomplished.

There is another candle-lighting trick, much more elaborate than the one just mentioned, and much more productive of enjoyment. It requires two men and two candles—one lighted—to play this game. The men kneel on one knee facing each other, each with a candle in his left hand, and each holding up the right leg in the right hand. Without touching each other they must advance their left hands and light the unlighted candle from the flame of the other. Man was never meant to be a kneeling animal, and least of all was his centre of balance arranged with a view to remaining upright on one knee. Hence the difficulty of this feat.

Another balancing trick (which is less of a trick than a test of strength) is to lean forward to the floor, supported only by one arm, the other held on the back, and pick up a handkerchief with the mouth without falling. The difficulty here is in maintaining the balance, at the same time supporting the body with one arm.

But the best of these simpler balancing tricks is conducted thus: Stand on one leg, bend forward and pick up with the mouth a paper folded so that its top stands a foot from the floor. The right hand should grasp the right ankle, the left the right ear. It can be done, but it is safe to bet that the man who has not had plenty of practice at it will never do it.

The great necessity to be provided for the proper performance of a beginner at this trick is a thick, soft mat or rug to be placed about a foot in front of the paper. This relieves the inevitable fall of any painfulness and lends gaiety and *eclat* to the entire performance.

As before hinted at, the humour of all these tricks is best appreciated by the spectators.

Perhaps the prize beauty of all funny catch tricks is the pin and chair difficulty. The pin is fastened squarely in the back of the chair seat, and the feat is to sit in the chair, twist around, and extract the pin with the teeth without touching the feet to the floor. Also one should

not fall off the chair on to the floor in a lump, but most people who try the trick do.

The way to do the trick is to sit sideways in the chair. Then swing the body around the back, grasping the top with one hand and the lower end of one leg with the other. In this way a purchase is obtained on the chair which prevents it from upsetting, and the acrobat can extract the pin at his leisure. Then to perform the trick properly it is only necessary to resume the previous position in the chair seat.

The joyous manner in which persons to whom this trick is new swing around and pull the pin, then swing blithely back—and land on their backs on the floor—is something more than delightful. It should be easy enough to go back where one has once gone before, but the pesky chair has a way of tipping up and upsetting just as the trick is about to be completed that is startling. This little feat is best attempted for the first few times in private, especially if the beginner is at all sensitive to laughter.

Dropping Water Becomes Torture.

There is one trick, the conditions of which no man up to date has fulfilled. If you wish to win notoriety as a pioneer in this line do the following: Let a gallon of water be dropped on any one spot on your body, drop by drop. The back of the hand is the favoured spot for people who have sought to do this, but it does not take long to convince one that this trick is not a mild nor an easy one.

There are 61,444 drops in a gallon of water. Dripping at the rate of one a second, it would take seventeen hours for the water to trickle out. It is not impossible to expose one spot to the water for this period, but it is the little drops that do the work.

o———o

The rumour current in sporting circles that Madrali and Hackenschmidt had finally agreed to wrestle at Olympia during Christmas week is denied by Mr. Cleary, the manager of Olympia. "I wish it were true," he said.

"HINTS ON CLUB SWINGING" (with cinematograph illustrations specially taken for this work), by Tom Burrows (champion of the world), will shortly be published in book form at the popular price of 6d. When ready, it will be announced in our "Library" pages.

A MARVELLOUS RUNNER.

The Suspension of Alfred Shrubb.

EVERYONE who admires pluck, speed, and stamina on the track and over country, will be sorry to learn of the suspension of Alfred Shrubb, for breaches of the rules of the Amateur Athletic Association. Certainly no long-distance runner of recent times has had a more enviable record of successes than the South London Harrier.

Shrubb made his first appearance at a meeting held near his home at Horsham nearly six years ago, and in the intervening time he has added numerous championships and trophies to his credit. In 1901 he won the four miles flat championship, and the National Cross-country Championship, defeating many crack runners, including J. T. Rimmer, the Southport flier, and S. J. Robinson. The following year he secured the Southern and the National Cross-country Championships, and the ten miles' Amateur Flat Championship.

In his first race, already referred to, he was allotted a start of 55 yards in the mile, and won easily. The following Easter he entered for and won the Four Miles Championship of Sussex, winning with plenty to spare. Later in the same year he won both the Four Miles and Ten miles Amateur Flat Championships.

Shrubb has never yet been really "done up," and must possess marvellous stamina, notwithstanding the fact that he has always run at less than 9 st. His nervous force and lung power must be enormous, and, organically, he must be perfect, otherwise the strain of his long races would have affected him materially. He was a born runner in every sense of the word, and owed little of his success to artificial aids. His sprints on long-distance events would have quite exhausted any ordinary runner, yet he never seemed to tire, and always finished full of running.

On and off the Wrestling Mat.

By "LANCASTER."

JU-JITSU.

An informal lecture and a very practical demonstration of a number of Japanese exercises were given recently by Mr. F. L. Norman and another gentleman, who prefers not to be named, Messrs. Kanaya, Tani, Miyake, Huji, and Eida, Miss Roberts, a small boy, that well-known swordsman, Sergeant-Major Betts, and sundry pupils of the Japanese School of Ju-Jitsu; the venue being the Marlborough Hall, at the Polytechnic, in Regent Street. The exponents—one might almost call them the missionaries—of the first-named art, which is infinitely the more important, feel regretfully that it has suffered from some of its advocates. It has been represented as consisting in a series of devices which will enable him who knows them to hold his own and something more when attacked by one or more ruffians, as akin in fact to "the noble art of self-defence"; and in a civilized community the occasions upon which such an accomplishment can be used practically are not sufficiently numerous to warrant its universal acquisition. The design on this occasion was to show that Ju-jitsu is rather in the nature of a delicate and skilful exercise which can be practised almost up to the last point, involving the fracture of a joint or unbearable agony, without any pain, by persons of no remarkable physique and of either sex. It is claimed for it that it needs but the slightest of appliances, a few grass mats indoors or a plot of turf in the open, no more, and that it affords a vast amount of exercise in a very short time; and the demonstrations certainly served to show this proposition to be true.

The first and most essential lesson to be learned by the pupil is that of falling, for he will of a surety be thrown many times, and he will frequently find it desirable to fall in order to throw his adversary. The secret of safe falling, in which the English pupils seem to have acquired almost as much skill as their instructors, consists in so manœuvring the body as to come down on a fleshy part instead of on a joint. That accomplishment once learned, the pupil may safely proceed to acquire the other principles of Ju-jitsu. These are based partly on knowledge of anatomy—for example, there are nerves in the neck, at the bottom of the calf, and on the shin, of which cunning use is made—partly on studying balance; but the principal points, after all, are to apply the right touch at exactly the right moment, and with lightning speed. So applying them, the Ju-jitsu player, without any serious exercise of strength, upsets his or her adversary—for the word "throw" is not really applicable—and when this has been accomplished the time comes for one of the many "locks" peculiar to Ju-jitsu. The "lock," whether it be by leverage on a joint or by pressure upon a nerve, once obtained, the bout is over; for the player knows that in the one case a weakling can break a strong man's joint or cause him quite intolerable agony, and that there is no hope of escape. Of the play of the Japanese exponents of the art it is enough to say that it was almost miraculously clever and nimble, a perfect joy to witness, Mr. Miyake, a very big man for a Japanese, being the most noteworthy performer. In fact, the series of spectacles was delightful. But perhaps the greatest practical interest belonged to the exhibition by Miss Roberts, a slightly-built girl, who, although hardly so quick on her feet as Messrs. Miyake and Eida, with each of whom she gave demonstrations, upset both of them several times, and was upset by them, taking her falls with consummate skill. Miss Roberts is

undoubtedly a very fine exponent of the art; yet she is a mere slip of a girl, as the saying goes, obviously quite young and by no means tall. Various minor devices were illustrated, but they cannot be described in detail.

o——— ——o

The following account of the practical utility of Ju-Jitsu in real life may be of interest to readers. It was originally published in *The Morning Leader* a few days ago:—

An extraordinary Ju-Jitsu exhibition was given in a crowded New York Police Court by a little Japanese maiden weighing only 90 lbs. One afternoon, Miss Misake Sota was annoyed in the street by John McCullum, a sparring partner of the well-known prize-fighter Terry McGovern. Instantly she seized him by the wrists, threw him over her head on the pavement, and asked a policeman to arrest him for insulting a lady.

The magistrate who was hearing the case asked Miss Sota, since she could not speak English, to illustrate what she did. At first she demurred, but the superintendent of police joined the magistrate in his demand, and an interpreter weighing 160 lbs. stepped forward.

McCullum moved back, fearing that the experiment would be tried on him. Miss Sota grasped the interpreter's wrist, and sent him flying through the air, landing on the floor with a thud that shook the room.

The spectators, who had climbed upon the court benches, loudly cheered, and the magistrate laughed heartily, McCullum remarking drily, "She threw me even higher than that."

o— —o

KEN-JITSU.

Ken-jitsu, sword play with the Japanese two-handed sword, was illustrated by Mr. Norman and Mr. Miyake to the great amusement of the spectators—for etiquette seems to ordain that the Japanese swordsman should bark like a dog over the attack, and crow like a cock when he gets a blow home. Mr. Norman also tried a bout with Sergeant-Major Betts, who used a single-stick against his sword, with the result that the sergeant-major was metaphorically bisected once or twice, and that Mr. Norman got some shrewd blows. But the impression produced was that Ken-jitsu is not really or nearly so important an exercise as Ju-jitsu.

o————o

WHO SAID DETERIORATION?—There were just as many riders over 5 ft. 10 in. as under 5 ft. 2 in., which did not seem to justify the dismal view some people took in regard to the physique and efficiency of our race, reported the chairman of the Rudge-Whitworth Cycle Co. recently.

MIND, MUSCLE, AND NERVE.

The Finest Life Insurance.

The differences exhibited by individuals in the matter of life-strength, life-tenacity, or life-energy, are a source of infinite interest to scientists as well as of supreme importance to each individual. Everybody, says Dr. J. Cater, in *Chambers's Journal*, ought to be in possession of a large reserve of life-strength, an abundant stock available in every kind of emergency:

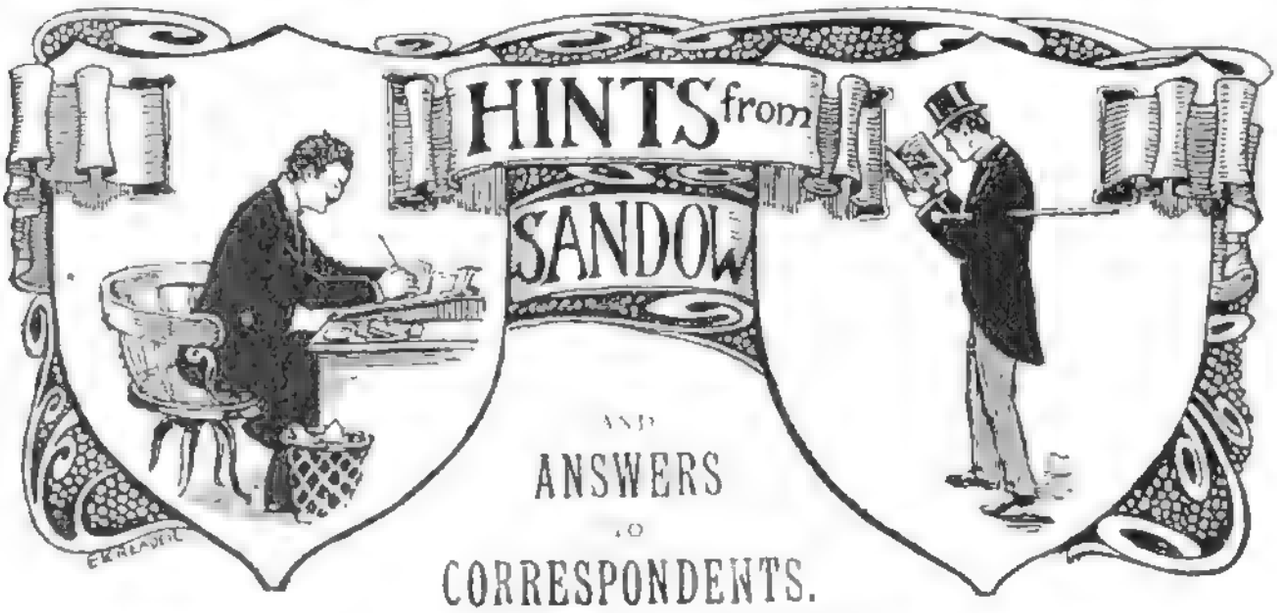
As invested capital provides both an income for present necessity and a fund to fall back upon in case of need, so should our storage of life-strength serve a similar dual purpose. Not only in sickness from exhausting disease, or suffering consequent on severe accident, do we stand in especial need of such a reserve of force; but possession of this kind of capital—this provident fund of energy—will enhance our happiness in health, and in a large measure extend the duration of our lives.

This strength of life is derivable from several sources. Some men live by mind-force, some by nerve-force, others by muscular energy, and not a few exclusively by the gratification of their animal appetites. The supremely important quest for each of us is to find out in what particular direction lies the source of vital power most readily accessible and productive. The most perfect exhibition of life-strength is that of the brain-worker, and he is peculiarly liable to fall ill if the exercise of his intellectual faculties is curtailed:

It is a beautiful ordinance of nature which makes nutrition complementary to action, and activity contributory to health; and the same ordinance ensures that orderly brain-work shall never kill the human being.

When a man actively intellectual comes to a mental standstill there is a block on the main line, and traffic throughout the entire intellectual system inevitably stops. The supply of life-strength is cut off because of obstruction in the channel through which he has been accustomed to draw his supplies. Once a man has committed himself to brain-power as his special form of energy, and it has become his principal source of vitality, it is almost impossible to leave off working up to his full strength until he nears the close of his career.

The mind-force must not be confused with nerve-force. A man may be nervous without being the least bit intellectual.—*Rapid Review.*



ALTHOUGH I have opened these pages for the purpose of coming into closer touch with my friends and readers, you must remember that space is limited, and I *cannot* prescribe courses here.

All communications relating to instruction by post should be addressed to me at Basing House, Basinghall Street, E.C., and these will receive prompt attention.

Ordinary replies cannot be answered by post.

Fallen off Weight-lifting Form.

A. C (LONDON, S.E.) says he is an amateur weight-lifter, but has not done any heavy lifting for two years, though he has kept himself in fair condition. He is thinking of starting weight-lifting again. He wants to know the best way to start training again. When he left off two years ago he could press 140 right, 120 left, and 160 two hands; now he can only do 100 right, 84 left, and 130 two hands. His weight is 9 st.

Answer: Train up gradually with developer and dumb-bells, and do not touch heavy weights for a fortnight. Then commence with weights well under what you hope to attain to.

B. A. N. (NOTTINGHAM).—*Answer*: Photo. Competition result now overdue will be given in next issue. I am agreeably astonished at the number of photos sent in, as also the generally high quality of development they show. I may publish a winner on the cover.

MEDICUS (MIDDLEHAM).—*Answer*: I like to keep my promises, but great pressure of work has prevented me giving the matter attention up to now. I hope shortly to attend to this matter myself. No, do not think I am offended at your friendly criticism—it is helpful, and, I hope you will soon agree, resultful. *Re* golf enquiry, a very good illustrated work is "Golf," edited by the Duke of Beaufort, assisted by A. E. T. Watson; price 6s., from this Magazine's Publishing Department.

F. L. S., JUN. (BELFAST) asks if it is not possible to open a Sandow School in Belfast, as he feels sure it would prove a great success. He also kindly offers to send items of news interesting to readers.

Answer: My hands are very full just now, and I do not see my way to open a school in your city at present. Why not attempt to form a Belfast School of Physical Culture with the aid of your friends and others? I shall be pleased to receive from you news of interest to your fellow-readers. I am sending you a copy of my treatise, "Curative Physical Culture."

W. H. KENYON (HALE, CHESHIRE).—*Answer*: I do not wonder that you are, as you put it, "enthusiastic Sandowite"—you have good cause to be. I like,

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too, the deliberate way in which you reckon up the cost (£60) of your apparatus, etc., and then look at the credit balance of health and strength. Yours is so striking an example of what may be accomplished by men who are too apt to think they are "getting too old for that sort of thing" that I purpose publishing your photos and letter in next issue in connection with a new feature to be entitled "Sandow Magazine Readers' Club," and contribution to which will receive a Fellowship Medal as a token of "something attempted, something done."

Ambitious (Port Elizabeth, South Africa) wants to know why his calf has not grown more than a quarter-inch larger; also why his chest does not show the same margin of expansion as that reported by other readers.

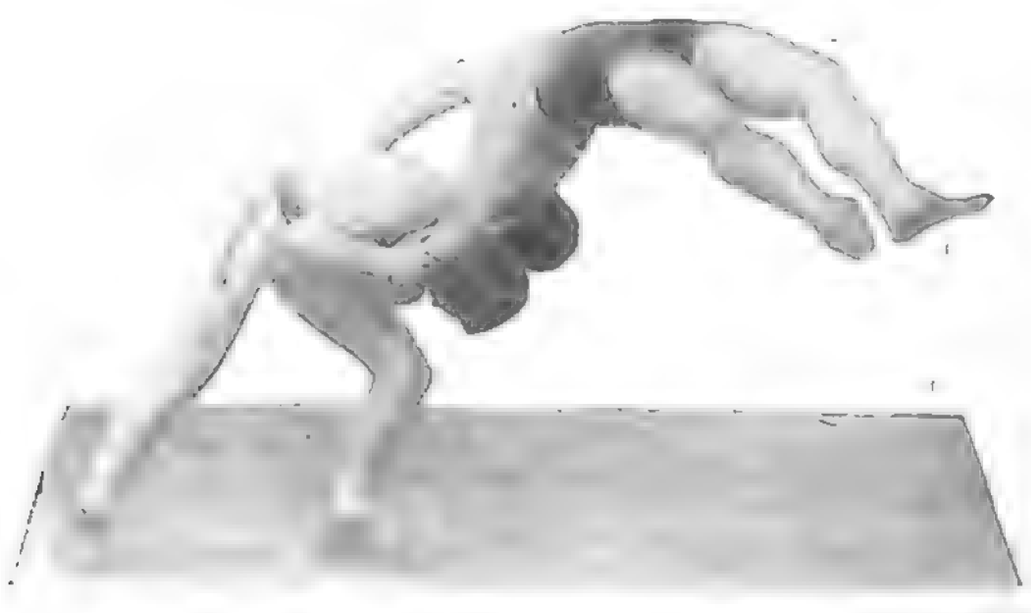
Answer: Well, Mr. Ambitious, you do not give a particle of information likely to enable me to form an opinion. You don't tell me your age, height, weight or present measurements. If I may argue from this impracticable way of seeking information, I should say it is more than probable that you have not been working on the right lines. Your mention that you mean to take up the study of Anatomy is about the wisest thing in your letter, under the circumstances. Don't be discouraged, Mr. Ambitious, or you will belie your *nom de plume*. To rid yourself of feverishness following influenza, avoid unhygienic surroundings and heating foods and drinks. Take plenty of fresh air and cold sponging. It's a pity your hours are so irregular, and that you have to do nightwork every other fortnight.

The Corset Checks Breathing.

The view is taken by Dr. Herbert Snow, who is inclined to attribute much of the physical deterioration of the race to corset-wearing: They exercise a "splint" action.

"The splint action of the corset is particularly evident in regard to the liver, which lies immediately underneath the area of constriction. This vital and necessary organ should move freely up and down with the respiratory movements. Failing this free play its functions are seriously interfered with. Yet, under the circumstances here discussed, it is held firmly fixed and immobile. It is wonderful that the harm done is not infinitely greater.

"Sir F. Treves remarks in the 'Book of Health': 'A slight experiment with the spirometer will show that a woman, even if she habitually adopts but a slight constriction of the waist, has much greater breathing capacity with her stays off than with them on.'"



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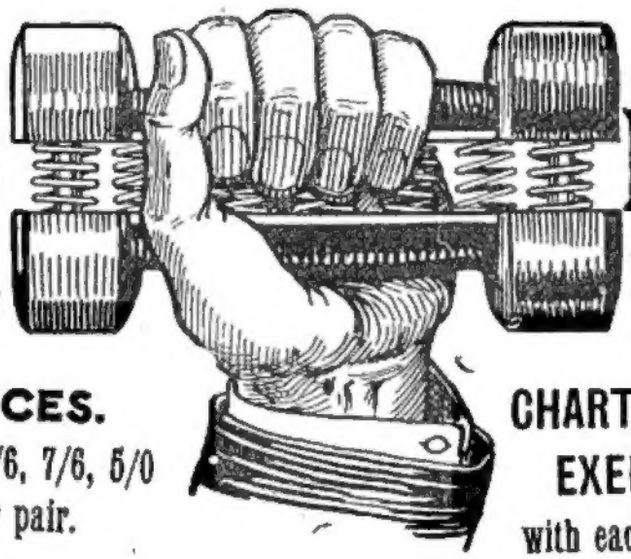

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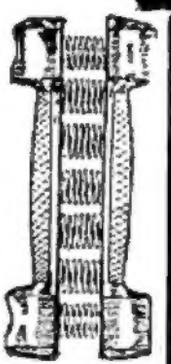

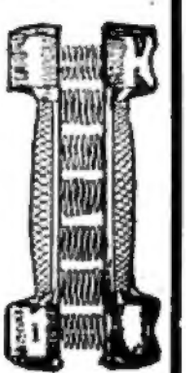

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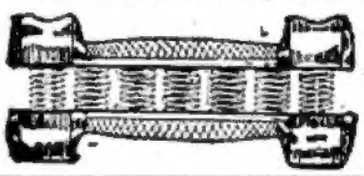

AMUSEMENTS.

THEATRES.

ADELPHI—At 8.30, "Dr Wake's Patient." Mat. Wed. and Sat. at 2.30.

CAMDEN—At 7-45, "The Scarlet Pimpernel."

CORONET—At 8, "Gwenevere." Mat. Sat. at 2-30.

COMEDY.—At 8.20, "A Man of the World," 9-0, "On the Quiet." Mat. Sat. at 3.

COURT—At 8-15, "Man and Superman." Mat. Wed. at 2-30.

CRITERION—At 8.30, "The White Chrysanthemum." Mat. Wed. and Sat. at 2-30.

DALY'S—At 8.30, "The Little Michus." Mat. Sat. at 2-30.

DRURY LANE—At 8, "The Prodigal Son." Mat. Thurs. at 2-30, Sat. at 2-15.

DUKE OF YORK'S—At 8.15, "Sherlock Holmes." Mat. Thursday at 2.15.

GAIETY.—At 8, "The Spring Chicken." Mat. Sat. at 2.

GARRICK—At 8-0, Mr. Arthur Bourchier and Miss Violet Vanbrugh in "The Merchant of Venice." Mat. Wed. and Sat. at 2-0.

HAYMARKET—At 8.30, "A Privy Council;" at 9.10, "Lucky Miss Dean."

HIS MAJESTY'S—At 8.0, "Oliver Twist." Mat. Wed. and Sat. at 2-15.

IMPERIAL—At 8-45, "The Perfect Lover." Mat. Wed. and Sat. at 2.30.

LYRIC—At 8.15, "The Blue Moon." Mat. Sat. at 2.15.

MARLBOROUGH—At 7-45, "Veronique." Mat. Thurs. at 2.30.

NEW—At 8.30, "The American Widow;" at 9.0, "Captain Drew on Leave." Mat. Wed. and Sat. at 3.

PRINCE OF WALES'—At 8-15, "Lady Madcap." Mat. Wed. at 2-15.

SAVOY—At 8-50, "What the Butler Saw," preceded at 8-15 by "Back to the Land." Mat. Wed. and Sat. at 2-30.

SCALA—At 8-15, "Carrots," at 9-0, "For the Crown." Mat. Sat. at 2-15.

SHAFTESBURY—At 8-45, "The Walls of Jericho" Mat. Wed. and Sat. at 2-15.

ST. JAMES'S—At 8.30, Mr. and Mrs. Kendal in "The Housekeeper." Mat. Sat. at 2.30.

VAUDEVILLE—At 8-15, "The Catch of the Season." Mat. Wed. and Sat. at 2-15.

WYNDHAM'S—At 8-45, "Public Opinion." Mat. Sat. at 2.30.

WALDORF—At 8.15, "La Main;" 8.45, "Lights Out." Mat. Wed. and Sat. at 2-15.

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